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Our Unified National Magazine .
ANDREW VANCE McCRACKEN

Voice of Christian Conscience . .
LISTON POPE

An Open Door in China . . . . . .
DAVID M. STOWE

Dr. Laubach Honored . . . . . .
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FEBRUARY • 1951

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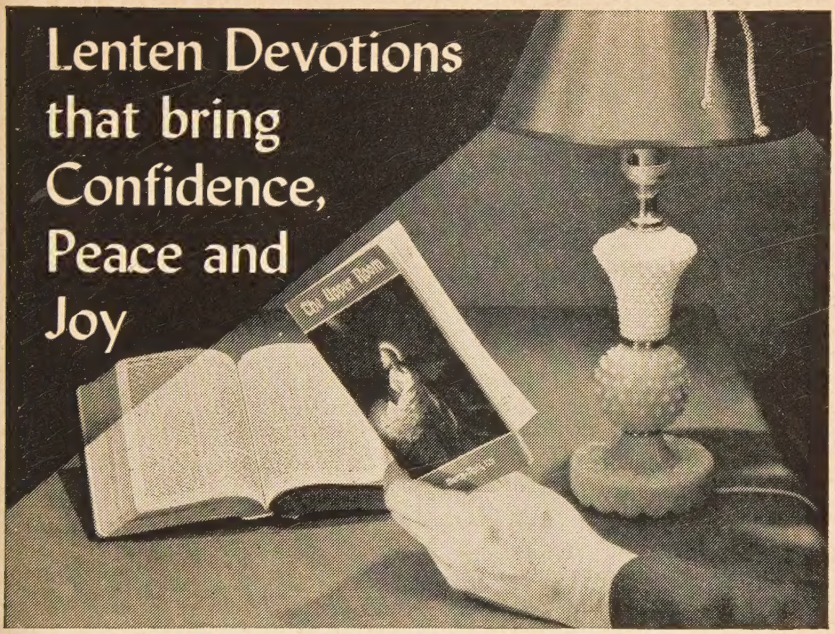

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THE MISSIONARY

HERALD

AT HOME AND ABROAD

VOL. CXLVII, No. 2 FEBRUARY • 1951

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Our UNIFIED National Magazine

ANDREW VANCE McCRACKEN

After more than a year and a half of prayerful and painstaking consideration, the duly constituted representatives of our Congregational Christian churches, conferences and boards have voted:

"To consolidate *Advance* and *The Missionary Herald At Home and Abroad* in its present form into one magazine."

Therefore, on March 19, the newly constituted publication, still to be called *Advance*, will appear at the homes of all current subscribers both to the old *Advance* and to *The Missionary Herald At Home and Abroad* with its *Conference Editions*.

The decision to consolidate these two publications was based on the belief that a single competently edited and imaginatively designed denominational magazine — appearing biweekly — will command greater reader attention and provide a much wider coverage of significant Congregational Christian and other interests than can two denominational publications struggling for recognition.

ESTABLISHED TRADITION

This action setting up a unified national Congregational Christian journal means that *The Missionary Herald At Home and Abroad* with its *Conference Editions* will no longer appear — after the March issue — as a regular monthly publication of the Missions Council. Rights to the venerable title, *The Missionary Herald*, will continue to be vested in the American Board of Commissioners for Foreign Missions which reserved these rights while lending the title to the Missions Council during recent years.

The Missionary Herald, first published in 1804, has become an established tradition in our fellowship. What is more, since the initiation of the *Conference Editions*, the magazine has occupied a peculiarly strategic position in our on-going enterprise.

But the values inherent in *The Missionary Herald At Home and Abroad* with its *Conference Editions* will by no means be lost or sacrificed. Rather, they will be enhanced and given wider currency in the context of our new biweekly journal, while the great tradition within which these values have grown up will be steadfastly carried on, supplying fresh support to *Our Christian World Mission*.

RULING IDEA

This consolidated organ of denominational news, opinion and activities will contain thirty-two pages. It will be published every two weeks excepting in July and August when it will appear once a month. It will carry the imprint of The Pilgrim Press, our denominational publishing house. The editor of *The Missionary Herald At Home and Abroad* and the *Conference Editions*, who has also served during the last seven months as *interim* editor of *Advance*, will now become editor of the new publication.

The editor-elect agrees wholeheartedly with the Editorial Board that a comprehensive principle is needed, together with a ruling idea, by which

the magazine may chart its course, through which it may define its message, and from which it may gain a living power. Lacking an underlying basis plus an over-all directive of this sort, the publication would certainly miss its mark, could follow no consistent course, and might wander far from the main object of its quest.

The primary concerns and ultimate objectives of the coordinated publication will be, therefore, as follows:

1. The spiritual growth and religious nurture of the members of our fellowship to the end that they may stand firmly in the faith throughout this time of pressure and confusion;

2. The cultivation and development of a prophetic but responsible churchmanship in the liberty and order of Christian fellowship;

WORLD MISSION

3. The unflagging support of *Our Christian World Mission* during this present era of urgency and need, and the encouragement of interdenominational cooperation for the achievement of the Christian community of which we are a single but significant part;

4. The realization of God's redemptive purposes for mankind as revealed in the gospel of our Lord Jesus Christ, and as made clear by the Holy Spirit to all who through the Christian churches earnestly seek the renewal of human character and culture.

Thus envisaged and projected, the new *Advance* should be the medium and channel of a two-way system of denominational communications leading to a closer fellowship and a higher morale. It is the editor's prayer that as time goes on the magazine may serve increasingly as a spokesman and interpreter of that divinely stirred audacity, and of those basic religious convictions, which have always been characteristic of grass-roots Congregationalism at its best, providing at the same time an effective and official denominational means by which our whole fellowship may more readily formulate its long-range objectives and its main emphases.

The editor will consult and work closely with a Board of Management made up of the members of the Pilgrim Press Committee; and, in the actual preparation of the magazine, with a group of editorial consultants selected both because of their experience in the field of churchmanship and for their special knowledge in the area of journalism. In addition, the editor will have the assistance of a group of appointed regional correspondents. In these ways, the new *Advance* will represent and activate the mature judgment of our Congregational Christian churches plus the highly developed skills and experience of a group of church members who will serve as volunteers.

We embark upon this publishing adventure with great expectations. We are sure that all who, over the years, have kept abreast of denominational and ecumenical affairs through both *The Missionary Herald At Home and Abroad* and *Advance* will continue to find in the consolidated magazine a high quality of information and inspirational values. And we hope that all who wish to maintain and extend the time-honored tradition of Protestantism and of our fellowship will subscribe to *Advance*.

AN INVITATION

We urge you, accordingly, to become subscription-conscious as you read the issues of our new publication. We invite you to share with us in the joy of helping to create a fresh and vigorous organ of religious opinion, church-centered information, and evangelical witness at a time when such an instrument is needed.

And we cordially welcome you to play an active part in the development and integration of *Advance,* as a magazine, with the total advance of Christianity into every needy or critical area of modern life.

A Voice of

CHRISTIAN CONSCIENCE

LISTON POPE

Sixteen years ago at Oberlin the General Council of the Congregational Christian churches brought forth a new organization called "The Council for Social Action." The C.S.A., as it has subsequently been called, was born at a time of national crisis. Despite strenuous efforts made by the government under the New Deal program, unemployment rolls remained at dangerous peaks and the blight of economic depression still lay on the land. Quick panaceas for economic relationships were being debated seriously, and rather fantastic proposals easily received a large following.

The meeting of the General Council in 1934 gave voice to some proposals that seem, in retrospect, to have been creatures of that particular moment in our history. Its own general statement about economic questions was superficial in analysis and fatuous in prescription. Of more importance, however, the General Council created an on-going agency for the careful study of social relationships, and empowered it to act in its own name in accordance with the results of its research and in keeping with the demands of the Christian ethic.

Critics of the Council for Social Action have arisen perennially during the intervening years, and they have

Members of political action seminar meet with Frank McCulloch, *second from left,* administrative assistant to Senator Paul H. Douglas. Others in photo are, *l. to r.,* Thomas B. Keehn, Mrs. F. P. Brasseur, Mitchell C. Johnson, D. M. MacIntosh.

Seminar in Washington, D.C., sponsored by our C.S.A., meets with Senator George Aiken, *standing*.

seldom been more numerous than at the present time. Certainly the agency has made its mistakes; in view of the difficult and complicated tasks entrusted to it, the Council could not possibly function effectively without making occasional errors. But its performance since 1934 has vindicated the statesmanship of its founders, who believed they had discovered a formula for the effective implementation of Christian social concern.

INDEPENDENT AGENCY

Specifically, the Council for Social Action was given authority and resources to "intercede directly in specific situations" on its own behalf and in its own name, without presuming to represent the opinion of its parent denomination. Put another way, the Council for Social Action is a creature of the General Council, but not its representative. The General Council may at any time change the constitution or by-laws of the C.S.A., and the resolutions adopted at successive meetings of the General Council have provided a broad framework for the action of its subordinate agency. But the Council has also been left free to take action in its own name in Washington, Oak Park, Lake Success, or any other place, on any issue appropriate for Christian concern.

GROUP ACTION

This formula for Christian social action avoids various extremes. As against the ineffectual atomism of action by individuals alone, it permits a group of Christians to do something together — and group action is increasingly a prerequisite for being effective in contemporary social affairs. As against the timorous hesitations of a completely representative body, which always hesitates to alienate its minorities, the C.S.A. is given the power to act, but left free to act as the conscience of its own members may determine.

This is not to say that the C.S.A. is an irresponsible agency. Its actions are always subject at last to the continued approval and support

of the General Council. Further, the C.S.A. has a moral responsibility to be sensitive to the various views and interests of the members of its constituency — that is, the members of the Congregational Christian churches. But the Council does not need to wait for unanimity among its constituency before it can proceed to act.

SIMILAR ORGANIZATIONS

The entire ecumenical movement among Protestant churches rests on a foundation similar in principle to that of the C.S.A. The National Council of Churches and the World Council of Churches are creatures of the respective denominational bodies. But these ecumenical agencies have also been given a life of their own, and they may speak and act in their own name without necessarily seeking merely to reflect the common denominator of opinion among their constituent denominational affiliates.

The organizational principle underlying the Council for Social Action is of critical importance, therefore, for the entire movement of interchurch cooperation.

It has often been suggested that the Council for Social Action should give up, or be deprived of, its official status as a denominational agency, and should become an unofficial fellowship of individuals who agree with this emphasis on Christian social action. Both the C.S.A. and the denomination would be the losers from any such action. The C.S.A.'s sense of having a commission and a clearly defined responsibility would undoubtedly be weakened, and the agency would be deprived of the moral and financial support that has enabled it to become virtually the only such Protestant organization adequately staffed for an effective program. On its part, the denomination would leave itself without a witness in fields that are of immense importance for the future of the church and of society.

The Council for Social Action has come to be regarded very widely as a model agency of its sort. For more than fifteen years it has provided information and leadership for Christions of many denominations whose consciences have been touched by contemporary issues in race relations,

Below, seminar on race relations, a field in which our Council for Social Action is active.

Above, Congregational Council delegates to recent Council and Program Life Conference in front row, extreme right, Ray Gibbons who is director of the Council for Social Action

[illegible] international relations, agricultural and industrial relations, and other critical areas of contemporary social living. The [illegible] have been hammered out democratically, often with serious division of opinion at the outset, by its eighteen member [illegible] and by the General Council. These policies have been implemented by an unusually able staff, under the direction of Ray Gibbons. Information about social issues has been widely distributed through several regular publications, workshops operated by staff members, training conferences and the like. Testimony has been presented openly and honestly to government officials in Washington, and there is ample evidence that this activity has been of value in shaping public policy. Representatives of [illegible] social groups have been brought together to seek the understanding and for reconciliation. Local church groups have watched the government at work and other groups have visited the United Nations.

The operation of this contemporary world places on the Council for Social Action the greatest responsibility it has ever had. The agency does not assume that it is able to solve the problems of mankind. It does seek to speak prophetically to serve the cause of justice and democracy among men and to keep alive in a dark time the light of Christian conscience and the prayer that God's will may be done on earth as it is in heaven.

Dr. Page is dean of the Yale Divinity School, and chairman of the Council for Social Action. Quotations are from Social Progress Through Democratic Practice, by Ray Gibbons.

Christmas Fund Report

FRANK J. SCRIBNER

The books for the 1950 Christmas Fund were closed with a total of $109,115.82 received. This is the second largest Christmas Fund yet contributed (the largest was in 1947) and the sixth successive year in which the Fund has exceeded $100,000.

The heartfelt thanks of the Ministerial Relief Division go to the thousands of men and women who have made this Fund a triumphant success. But it is not the thanks of any Board or division or secretary that really counts. It is the thanks of the men and women who have received the gifts. Let us complete this report with some passages from their letters, for it is to the readers of this page, not to those who prepared it, that the thanks are due.

GREAT SURPRISE

"Your good letter and check were a great surprise. I hadn't entered any plea for assistance, but this has given us a great lift, not only financially but in courage. It is great to belong to such a fellowship as is ours. It is true that we have had sickness. Mrs. —— has been very anemic after several sieges of the flu, but liver injections and iron have been putting new life into her body, and now the prospects are favorable."

"I received the Christmas check. To say that I was glad is not enough. I was feeling a little blue because I was spending so much for Christmas. Now I can get some dental work done and a new pair of shoes."

"Your generous gift was the highlight of our Christmas enjoyment. It was unexpected, and therefore all the more gratifying. As I had a $600 bill for my wife's sickness during March, you can readily appreciate how much it helped us."

"OUR THANKS"

"Your letter came today with a check in it as a Christmas present. This is very nice and we can use it to good advantage now. Convey our thanks to those who helped in it. We built a little house and it cost us more than we had planned, so we have nothing but what we get from the Board of Home Missions. With prices as they are, and going higher, it makes us wonder where we will land."

"Your gift made it possible for me to purchase a radio that works well here. It may not seem such an important thing, but to be able to hear good programs and Sunday worship services is a blessing, especially when one's activities, even reading, are limited."

Dr. Scribner is the general secretary of the Ministerial Relief Division of the Board of Home Missions.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for December 1950	$10,192.35
Total for 7 months ended December 30, 1950	40,408.03

QUESTIONS AND ANSWERS

1951

R. NORRIS WILSON

What YOU Should Know About

Our Christian World Mission

1. Our Christian World Mission is the program through which the Congregational Christian churches unitedly undertake their ministries at home and abroad. Inaugurated in January of 1948, *Our Christian World Mission* continues to be our Congregational Christian share in the advance of the mission of Protestantism in the United States and the world.

CONGREGATIONAL CHRISTIAN CHURCHES

2. What are the missionary bodies of our Congregational Christian churches?

a. The American Board of Commissioners for Foreign Missions; b. The Board of Home Missions; c. The Council for Social Action; d. The Relief and Reconstruction Program; e. The forty Conferences.

3. What in brief is the ministry of each?

a. The American Board of Commissioners for Foreign Missions: fifteen missions in fifteen countries, including churches, hospitals, schools, colleges; agricultural, industrial and social research; demonstration centers and social services. In all these the primary effort is to present Christ and his liberal gospel, and to aid the younger churches abroad to attain ultimate independence, self-support and full cooperation with a world-wide Christian community;

b. The Board of Home Missions: our program of missionary service in the United States; the work of the Department of Evangelism; Church Extension in new centers of population for which the Congregational Christian churches have special responsibility; the strengthening of existing churches in all the areas of their life — worship, religious education, leadership, equipment; special projects among particular racial and cultural groups, such as the American Indian and the American Negro; aid to churches which have not yet reached self-support;

c. The Council for Social Action: the development of understanding, goodwill, and cooperation in areas of international relations; of labor, race and legislative relationships through the Council for Social Action;

d. The Relief and Reconstruction Program in *Our Christian World Mission* supplies funds for the Congregational Christian Service Committee, Church World Service and other relief agencies to carry on relief and reconstruction ministries overseas and war services in this country;

e. Conferences: administration of work within the State Conference — counsel with churches, development of youth programs, care of churches with missionary aid grants.

WHAT HUMAN NEEDS DEMAND THIS PROGRAM?

4. What are the general circumstances and specific needs which have necessitated increased expenditures by our Boards?

World War II, with its attendant disruption of human life, both overseas and at home, which has opened up new problems to be solved, is, of course, the major general circumstance.

Related to this is the inflation or revaluation of currencies all over the world which has vastly increased the cost of operations for all the Boards. The following is a list of typical needs in *Our Christian World Mission* which the Boards must meet:

The American Board of Commissioners for Foreign Missions: a. The Board regards it as a first obligation now to develop and train national leaders. Some can be trained in their homeland; others must be brought to the United States for specialized work; b. Support for additional missionaries and increased support for missionaries now on the field; c. Strengthening the life of the churches on our mission fields; d. Providing delayed improvements for our colleges and social agencies and sharing in an increasing number of union enterprises;

e. Sustaining and strengthening medical work in our twenty-one hospitals and thirty-four dispensaries; f. Providing retirement allowances for those who have given their lives in this cause.

The Board of Home Missions: a. Evangelism; b. Establishing new churches in unchurched areas; c. Strengthening existing churches in all areas of church life; d. Meeting inflated costs; e. Ministering to college and university students across the country; f. Assisting church related colleges — seventeen in the Congregational Christian College Council; six in the A. M. A. colleges; g. Building better race relations.

The Council for Social Action: a. Education and field service; b. Demonstration projects; c. Institutes and seminars.

The Relief and Reconstruction Program: a. War relief; b. Continuing ministry among refugees all over the world; c. Completion of the displaced persons' program in 1951; d. Providing adequate funds for our Congregational Christian Service Committee which must be continually "at the ready" to meet emergency short-term needs wherever they may arise; e. Continuing cooperative relief and reconstruction work through the World Council of Churches and the Department of Church World Service in the National Council; f. War service, such as religious ministry for service men.

WHAT DOES THIS MEAN IN DOLLARS?

5. What is the financial goal of Our Christian World Mission?

The goal for *Our Christian World Mission* is $6,280,126. This is not an administrative budget; it is a budget of needs allocated as follows: the American Board of Commissioners for Foreign Missions; the Board of Home Missions; the Council for Social Action; Relief and Reconstruction; the State Conferences.

6. Who determines the budgets of these missionary bodies?

Except for the Conferences, the members of the Congregational Christian churches through their respective representatives on the Boards of the denomination and the Survey Committee of the General Council.

7. How was this budget determined?

In 1947 the Boards were asked to present their needs to a "What Next Conference" composed of some thirty-five representatives, ministers, laymen, and Conference superintendents.

After careful scrutiny by the Survey Committee of the General Council, during which requests from the several Boards were integrated into a unified budget, a presentation of these needs was made to the representatives of the churches meeting in Grand Rapids, Michigan, in January, 1948. There the budget was carefully studied, the estimated needs of the Conferences added, and the whole program adopted for recommendation to the General Council which met in Oberlin in June, 1948, where the program was finally adopted and commended to the churches.

8. How are these funds administered?

They are administered by the executive bodies of the Boards in accordance with budgets carefully prepared by them and approved by the Survey Committee of the General Council. The Relief and Reconstruction Fund is administered by the Allocations Committee, a sub-committee of the Survey Committee of the General Council.

WHAT IS YOUR SHARE?

9. How does each church know the measure of its responsibility for Our Christian World Mission?

The Survey Committee has suggested a minimum goal for each Conference. Most Conferences, in turn, have suggested minimum goals for each church. Many churches since the beginning of *Our Christian World Mission* two years ago have gone beyond this goal. Many others have yet to accept their share of responsibility.

10. How is the money divided as it comes from the churches into the Conference treasuries?

Unless otherwise designated by the church, the Conference takes out its portion of the dollar for its work. The balance is distributed as follows: Forty per cent to the American Board, 40 per cent to the Board of Home Missions, 16 per cent to Relief and Reconstruction and 4 per cent to the Council for Social Action. The churches, however, are always free to modify this distribution according to their own wishes.

11. What does this $6,280,126 budget mean to you as an individual member of the church?

In general this budget implies an increase of 57 per cent in our giving over the giving of 1948. Therefore, this budget means that those who now give to benevolences in their church will need to increase their giving considerably. However, in general, since fewer than half of the members of Congregational Christian churches give anything to benevolences, this budget means that we must strive for a gift of record benevolences from every member of all the churches.

WHAT MUST WE DO NOW?

12. What progress has been made?

This program began in January, 1948. It is now more than two years old. How close have we come to realizing our objective?

By the end of the first year of *Our Christian World Mission*, we had reached 59 per cent of our goal. By the end of the second year we had reached 60+ per cent. This is heartening progress, but it is obvious that we shall have to continue our forthright efforts to meet these minimal needs.

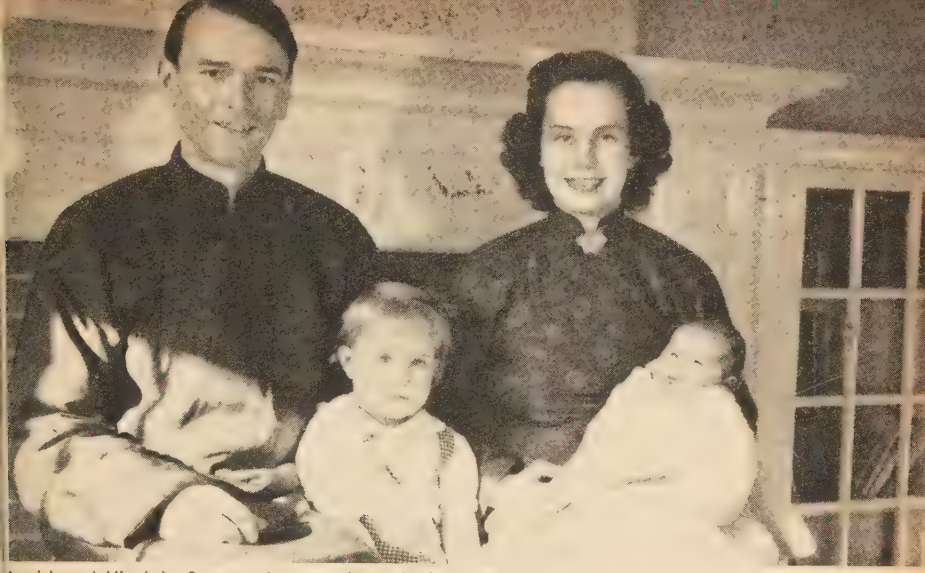
13. Meantime?

To the extent that we fail to give the level of the budget of *Our Christian World Mission*, our Boards are unable to fulfill our Congregational Christian responsibility in the world.

14. Where can I learn more about this program?

Ask your minister or write to the Missions Council, 287 Fourth Avenue, New York 10, New York, for complete descriptive literature. Ask your minister to secure the visual aids available for church use, describing in full the program of *Our Christian World Mission.*

Mr. Wilson is associate minister and executive secretary of the Missions Council.



David and Virginia Stowe, who are pictured above with their children, went to China in 1947.

An Open Door *in China*

DAVID M. STOWE

This missionary maintains that Christianity is now "at home" in China and cannot be suppressed

Fifty-one years ago John Hay, then American Secretary of State, enunciated the famous policy of the "Open Door in China."

At that time the major Western powers were busily carving up the decrepit empire of the Manchus into spheres of special economic and political privilege. Hay sought assurances that opportunity for trade and investment would remain open to all comers everywhere in China — in other words, that China should maintain its essential integrity as a nation rather than being partitioned into a series of colonies.

The American policy proved successful and the door was kept open until the year 1949, when, amid the thunder of Red artillery and propaganda, we saw the door begin to close. Today, for most of the Western nations, the door is almost shut.

While John Hay was chiefly concerned with an open door for trade and diplomacy, it happened that through that same door there flowed with renewed vigor the traffic of an-

other kind of enterprise — the enterprise of Christian missions — which had been sharing the good news of a religion of freedom, truth and cleansing moral power with the people of China.

Since the seventeenth century, Christianity has been in China and now in the twentieth century, Chinese Christianity has been able to take a high and responsible place in the councils of the world Christian community.

RESPONSIBLE PLACE

But now that the open door of diplomacy has nearly closed, what about the future of the church? Is there still an open door of spiritual life and physical growth set before it or is the promise of the New Testament, "Behold, I have set before you an open door," a dead letter in our generation?

Disturbingly enough, a glance at history shows that in fact the door has actually slammed shut on Christianity twice before in China. Nestorian missionaries and traders set up a thriving church in the seventh century which grew for two centuries or more. But suddenly, about 850, that church dropped out of sight; the door had closed. Again in the thirteenth century, Roman Catholic missionaries arrived in Peking and founded a sizeable Christian community. But after a promising start, the door slammed shut before the century was out.

Is the door about to close for Christianity again? I give you an answer upon which I would stake my life: *The door will not close.* No matter what happens to Western diplomatic and commercial interests in China, the door will remain open for this religion which came from the West — though it does not belong to the West. God has set before Chinese Christians an open door and no man can close it, though he sit in the magnificent ancient chancellories which the Communist rulers of the new China have inherited from their imperial forerunners.

The most important reason for this conviction comes from the great fact that the Chinese church of today, in sharp contrast with its two earlier forerunners, is thoroughly naturalized in China. It has its roots deep in the soil of the people themselves. Students, intelligentsia, businessmen and bankers, laborers, farmers, not just in one but in every section of this vast land, have found their place in the richly varied pattern of Chinese Christianity. Many of our Chinese friends would say to us with pride, "I am a third-generation Christian."

What Americans need to realize is that today a very large section of the Chinese church, perhaps the most active and zealous section, is absolutely independent of any foreign funds or influence or personnel. And one can

Today a large section of the Chinese church is entirely independent of any foreign influence

Much of Christianity's present strength in China is due to an effective, tested, courageous group of leaders which our missionaries have helped develop. Two such leaders are shown in the photo; *left,* C. Y. Ch'en, principal of Jefferson Academy, Tunghsien, China, and *right,* Henry H. Chao, of Peiping, China, leader in modern church education.

not imagine communism uprooting these Christian groups in China which have depended on no foreign missionary workers, never have seen a foreign dollar, and are more thoroughly naturalized than communism, itself. No matter what happens to the churches with more or less intimate foreign connections — and the outlook for them is by no means black — the completely indigenous Chinese churches will remain and will grow.

CAPACITY FOR SURVIVAL

Particularly where mission policy has been progressive and far-seeing enough to press mission-related churches into self-leadership and self-control, these "foreign" churches have shown capacity for survival and growth right through the period of Communist control. The Kung Li Hui, the American Board church in North China, has led the way toward independence and self-support in its section for a generation. This policy is now paying large dividends.

To the first great fact — that Christianity is at home in China and that it has sunk its roots down deep — let me add a second reason for believing in its power to live under communism. It has an effective, tested, courageous group of leaders. Some of these men and women were seasoned in the hard times of the Japanese Occupation. Suspicion and interference are not new to them. They have learned patience, tact, and the art of sticking to essential convictions in the face of opposition.

Thus when missionaries feel they must leave there is, in the great majority of cases, no break in the leadership of the churches. Chinese who already have become largely respon-

sible for administration, evangelism, service activities, simply assume whatever new load is shifted to them and the work goes on. The missionary has been functioning for some time more as a valued counselor, or a technical specialist in social, medical or educational work, than as a leader. If and when there comes a day when the mission houses in the Tientsin Hopei compound are all empty, there will be no crisis in the church.

But what about the policy of the Red government? Here is the third reason for belief in the future of the Chinese church. There is no evidence that the Communist leaders of China intend to try to destroy the church. Plenty of the "Kan-pu," the lower-bracket functionaries of the regime, do act as if they thought the elimination of Christianity were government policy. Probably they think so as a result of the intense and anti-Christian bias of the Chinese Communist movement in former years, and also because of unremitting propaganda against all Westerners as spies and all groups connected with the West as "running dogs of imperialism." But all available evidence points to a policy of "suspicious tolerance" on the part of higher leaders. Freedom of religion — as well as of anti-religious propaganda — is written into the provisional constitution. There are agencies in the central government for dealing with religious problems, and they are mostly concerned with Protestant Christianity.

COMMUNIST PROGRAM

A few weeks before we left China, Premier Chou En-lai had a conference with church leaders which lasted from midnight to 4 A.M. At that time he frankly stated the aim of tying church activity into a total Communist program for society. But at the same time he spoke cordially of the educational and welfare work done by missions, and stated that foreign missionaries of proven reputation might expect to remain in China for some time to come. The Chinese churches, Chou said, must be entirely independent of foreign control, self-supporting and self-propagating. But on those terms he anticipated the continuance of Christian activity until, according to the orthodox Marxian doctrine, the transformation of the people's thinking by socialization and industrialization would cause the withering away of all forms of "superstition." He implied that complaints of persecution would receive a sympathetic hearing.

NEED COURAGE AND FAITH

In the cities, therefore, church activity goes on, and grows. There are constant pin-pricks, threats, worries. But where church people have courage and faith they go ahead. In the countryside, where the most bigoted and ignorant Red officials thrive, there are places where it has seemed literally impossible for churches to carry on organized programs. But, by and large, it is safe to say that the Red government has imposed no insuperable obstacles in the path of the church.

The most encouraging fact is that increased pressure from outside, from the government and its sympathizers, has served in many instances to inspire the churches to deeper devotion and more energetic work. Most Christian colleges report larger numbers, and a more informed and determined devotion in their campus Christian fellowships over the past year. Many Christians in all walks of life, as well as students, forced to decide for or against Christian faith by a determined anti-Christian government, are deciding for Christ and finding a fuller and deeper faith as they do so.

Mr. and Mrs. Stowe went to China, under the auspices of our American Board for Foreign Missions, in 1947. Illustrations by courtesy of the American Board and Religious News Service.

PILGRIM FRONTIER

Edition

Congregational Conference of Southern California and the Southwest

Editor — Glenn A. Rowles

ONE GREAT HOUR AND A PERENNIAL NEED

Glenn A. Rowles

In 1949 we and many other denominations contributed to World Rehabilitation and Relief through "One Great Hour."

In 1950 again we shared with the needy of the world through "One Great Hour of Sharing," the contributions of Protestant and Eastern Orthodox Churches totalling $4,048,790.00.

This year we are uniting again with other denominations in "One Great Time for Sharing" during the Lenten period. Some churches will take their offering on the first Sunday in Lent. Others will present the need during Holy Week or on Easter itself. The time is not important. The important thing is that everyone of our churches plans ahead for this special offering, acquaints its people with the continuing world need, and seeks a sacrificial response on the part of everyone.

Objective of "One Great Time"

Your gift and the offering of your church will go to the Relief and Reconstruction Fund in "Our Christian World Mission" and will be used in ministries of healing in many of the troubled places of the world.

The Lenten Season in a world like this is a most appropriate time for sharing. Let us, in the spirit of concern, give our means for the sake of those with whom Christ's spirit has made us brothers.

Some of the Areas Served

Your "One Great Time" gift will aid Church World Service relief teams now at work in Korea, providing food, medicine, clothing.

In the Holy Land our Service Committee carries on an emergency program among refugee children.

The World Council program of Interchurch Aid, a beneficiary of "One Great Time," is helping rebuild churches and revive church life in Europe and Asia.

The continuing need for the resettlement of Displaced Persons is still a pressing problem and will be furthered by your gifts.

These are but illustrations of the manifold needs for which Congregationalists are responsible for finding an answer.

Part of Our Christian World Mission

"One Great Time" is not "another" cause. It comes within the scope of "Our Christian World Mission" and all that your church gives counts on your church benevolence goal for 1951.

—Glenn A. Rowles.

ARCHITECTURAL CONFERENCES TO BE HELD

John R. Scotford

Dr. John R. Scotford, former editor, ADVANCE, author of "The Church Beautiful," and an expert counselor in the field of church architecture, will share with other denominational experts in two architectural conferences on April 4 at Oneonta Church, South Pasadena, and on April 11 at the First Congregational Church, Riverside.

Each will be a day-long conference to which all of our ministers as well as those of other denominations are invited. Expert guidance will be given in all phases of "The Church Beautiful." Those with building problems, new or remodeling, and those considering chancels and other modifications of present facilities, will find these conferences richly rewarding.

Dr. Scotford will give two weeks to visiting our churches which are interested in his on-the-spot counsel.

These and similar conferences are being sponsored jointly by the Interdenominational Bureau of Architecture, the North American Conference on Church Architecture, of which Dr. Scotford is president, and by The Church Building Society. Local councils of churches will cooperate in most of the areas served.

Sessions will begin at 10:00 A. M. and close at 4:00 P. M.

Here is an opportunity for ministers and local leaders to get expert advice from architectural experts. Make the investment of the Conference in this pay YOU real dividends!

MINISTERS' POST-EASTER CONVOCATION

Initial announcement is made that this year's Post-Easter Convocation for Congregational Ministers will be held again at Mar Casa Lodge on Balboa Island, beginning with dinner on Monday evening, March 26, and concluding with lunch on Thursday, March 29.

After the intense labors during the Lenten Season this convocation offers to our ministers an opportunity for relaxation, recreation, fellowship, and intellectual and spiritual stimulation.

Plans are under way to secure two lecturers for the three morning sessions. Through subsidy by the Conference the total cost will be $7.50.

CONGREGATIONALIST IN NEW POSITION

Forrest C. Weir

Dr. Forrest C. Weir, former Executive Secretary of the Southeastern Inter-Council of Churches in Atlanta, Ga., was formally installed as Executive Secretary of the Los Angeles Church Federation and General Secretary of the Southern California Council of Protestant Churches, at an auspicious service at the First Congregational Church, Los Angeles, on Sunday, December 10.

It is of special interest to our fellowship that Dr. Weir is a Congregational minister who has held outstanding pastorates, is an author, as well as a leader in the ecumenical movement. We extend a most cordial welcome to Dr. and Mrs. Weir and their family.

NEW MINISTER AT LONG BEACH FIRST

Emerson G. Hangen

The First Congregational Church of Long Beach is one of the great churches of our Conference. It has found a successor to the Rev. Stuart L. Anderson, who resigned to become president of Pacific School of Religion, in the person of the Rev. Emerson G. Hangen, formerly of the First Congregational Church, Meriden, Conn. He began his pastorate at Long Beach on February 1.

A graduate of Albright College, the University of New Hampshire, and Princeton Theological Seminary, he served as a chaplain in the navy from 1925 to 1937, as minister of the Community Church, Durham, N. H., for eight years, and as minister of the First Congregational Church, Meriden, Conn., since 1945.

He is chairman of the Congregatonal Christian Service Committee and a member of the Prudential Committee of The American Board for Foreign Missions.

We extend a most cordial welcome to the Rev. and Mrs. Emerson G. Hangen and family!

NATIONAL COUNCIL FORMED IN CLEVELAND

When official representatives of twenty-seven Protestant and Eastern Orthodox communions met in Cleveland November 28 to December 1, 1950, to consummate the merger of eight national interdenominational agencies to form the National Council of the Churches of Christ in the U. S. A., among others from our immediate fellowship who participated in the historic proceedings were Dr. Daniel G. Aldrich, Jr., Conference moderator; the Rev. Harold G. Jones, Claremont; the Rev. John S. Whiteneck, Jr., Bakersfield; the Rev. Henry David Gray, South Pasadena; and Superintendent Nelson C. Dreier.

QUESTING FOR A NEW SUPERINTENDENT

At this writing the committee is still exploring possibilities for the position vacated by the Rev. Nelson C. Dreier on January 15.

One candidate, the Rev. Clement F. Hahn, of Worcester, Mass., was interviewed by the Conference Board of Directors on December 14.

In order that the quest may be thorough before a recommendation is made the committee was instructed to pursue other names which had been given to the committee.

STEPS IN CHOOSING A NEW SUPERINTENDENT

A Committee of Twelve (Mrs. Lyman T. Crossman, president of The Fellowship of Congregational Women, and Otto C. Knudsen, president of The Laymen's Fellowship, have been added to the original ten) was authorized by the Board of Directors.

The choice of this committee must be approved by the Board of Directors of the Conference. They will then make their recommendation to a specially called meeting of the Conference, the churches being entitled to send delegates as to the regular Annual Conference meeting in May. The action of this Conference body is final.

The one called to the superintendency will doubtless need to give due notice to his church, if a pastor, so that some time will necessarily elapse between the call and the assumption of the position by the newly elected superintendent.

THE SIX ASSOCIATIONS

In Congregationalism the first denominational unit beyond the local church is the association. Within our Conference there are six associations. Below are given their names and their present officers.

All six associations meet in the fall and hold their elections of officers at this time. All but the New Mexico-El Paso Association meet in the spring, largely for inspiration and fellowship. Dates for the spring meetings have not been set as this is written but will probably be in February or March.

ARIZONA ASSOCIATION

Moderator, Rev. Chas E. Tate
Asst. Moderator, A. O. Arkenberg
Scribe, Vernon Higginbotham
Registrar, Rev. Waldo S. Richards

KERN ASSOCIATION

Moderator, Rev. John S. Whiteneck
Vice Moderator, Floyd Peterson
Scribe, Rev. Ralph Veit
Registrar-Treasurer, Rev. R. G. Heddon

LOS ANGELES ASSOCIATION

Moderator, Clifford V. Weining
Vice Moderator, Rev. Fred Hutslar (Now removed to San Diego Ass'n)
Scribe, Rev. E. Walter Smith
Registrar, Rev. Francis C. Ellis

NEW MEXICO-EL PASO ASSOCIATION

Moderator, Rev. Lewis F. Presnall
Asst. Moderator, E. W. Bussey
Scribe, Clifford J. Holmes

SAN BERNARDINO ASSOCIATION

Moderator, Seward H. Brush
Vice Moderator, Rev. Willis E. Smith
Registrar-Treasurer, Rev. Donald W. Head

SAN DIEGO ASSOCIATION

Moderator, Rev. John James Barbour
Vice-Moderator, Arthur De Rheimer
Registrar-Scribe, Rev. E. Major Shavers

ASSOCIATION OFFICERS TO HOLD MEETING

Because great profit attended the two meetings of association officers with the Conference registrar and superintendent in the past two years a meeting of moderators and registrars has been called by the Conference registrar, Glenn A. Rowles, for Thursday noon, January 11.

Coordination of procedures and a sharing of counsel will be especially helpful to new officers. Preliminary plans will be made for the spring meetings of the associations.

COMMITTEE ON PASTORAL PLACEMENT

By vote of the Annual Conference at San Diego last May each association was asked to designate one member of a Conference Pastoral Placement Committee. This Committee was to be available for counsel to any church desiring its services.

At its first meeting on January 11 it will elect its own chairman and determine by lot two members each to serve one, two and three years each.

Members of the Committee are:

Rev. Milton G. Gabrielson, Los Angeles Association.

Rev. Frederick A. Barnhill, Arizona.

Rev. Sherwood S. Daily, Kern.

Rev. Winthrop M. Mager, New Mexico-El Paso Association.

Rev. Gerald C. Churchill, San Bernardino Association.

Rev. Charles L. Knight, San Diego.

The fine cooperation between the Conference and the associations has proved mutually advantageous.

CONFERENCE SOCIAL ACTION DEPARTMENT

Dr. W. Henry Cooke, *Chairman*

Need for "Total Christianity"

With world problems as crucial as they are and with the need for devoted Christians to make their voices heard at home and abroad, the term "consecrated Christian" may need to be rethought. Personal religion is, of course, the basis for Christian citizenship; but it is the foundation only. Many of the issues which one is asked to decide upon daily pertain to one's relationships in organized society. The consecrated Christian will face them squarely, try to establish a just, a fair, a far-sighted point of view, and then join with others of like mind to give effectiveness to his thoughts in a civic manner. To withdraw into an imaginary cloister is to fail as a Christian citizen. We know what "total war" is; we still have to learn what "total Christianity" is.

Interdenominational Cooperation

Twenty-five prominent ministers of six denominations met in December under the leadership of our Social Action Department and a similar group in Presbyterian churches to consider ways through which more effective social education and action might be achieved in Southern California.

Nearly all expressed a desire to meet regularly for the purpose of gaining new knowledge of social issues upon which churches might speak and of discovering creative positions which they as responsible ministers might take publicly. This is a step toward an effective, coordinated Christian voice on crucial social issues.

International Relations Institutes

The Social Action Department will have held a series of institutes for the study of international relations by the time this issue goes to print.

Herman Reissig, International Relations Secretary, National Council for Social Action, was the guest leader. The institutes, February 11 to 18, dealt with the world struggle involving Communism, imperialism, militarism and human rights.

Our Department stands ready to help any church in the Conference duplicate these institutes. American foreign policy can be considerably influenced by intelligent public opinion. It is the business of our churches to help formulate a position in these critical times. Our office has bibliographical suggestions that may prove to be helpful.

"Brotherhood Month"

February is the month to emphasize brotherhood and race relations. A review of the many aspects of life in which great advance has been made in the improvement of human relations in the last decade is worth making. We are changing our social pattern in America in many respects. While conditions are in flux we must bend every effort to see that changes are substantial, non-violent, and in line with Christian principles. We are truly on a Christian Frontier at some points and we do not want to lose the chance to consolidate these new gains for Christ in this generation. Better human relations among racial groups at home will mean better standing for our way of life among the peoples of the earth.

Appreciation of Dr. Nelson C. Dreier

The Department takes this opportunity to express to Dr. Dreier our deep appreciation for his interest in our program. His commitment to Christian principles has been a source of inspiration to all of us. Our prayers go with him.

The Women's Fellowship

"THY SPEECH BETRAYETH THEE"

A Lenten Message by Mrs. A. J. Gillette, San Diego, Spiritual Life Chairman

In the last paragraph of James Weldon Johnson's poem, "The Creation," he writes:

"Up from the bed of the river
God scooped the clay
And by the bank of the river
He kneeled Him down
And there the great God Almighty,
Who lit the sun and fixed it in the sky,
Who flung the stars to the most far corner of the night,
Who rounded the earth in the middle of His hand —
This Great God.
Like a mammy bending over her baby,
Kneeled down in the dust,
Toiling over a lump of clay
Till He shaped it in His own Image;
Then into it He blew the breath of life
And man became a living soul."

How important, then, that we walk this earth in dignity and humbleness.

How essential that we use our influence wisely, being certain our speech is having the constructive effect we desire.

Co-workers With God

It is a high moment when we realize we are co-workers with God in establishing righteousness. But right on the heels of that thought comes the sense of responsibility as we realize with Jan Strutbar that "Private opinion creates public opinion. Public opinion overflows eventually into national behavior and national behavior, as things are arranged at present, can make or mar the world. That is why private opinion, and private behavior, and private conversation are so terrifyingly important."

Tipping the Scales Toward Peace

So we see that our words in order to be forcefully building for righteousness must be accurate in fact and in implication.

Milton S. Eisenhower said in May of 1947, "In your personal life you can tip the scales toward peace a dozen times a day by a tolerant phrase, an accurate fact, a suggestion for aid, a gesture of friendship across present racial, cultural and national barriers."

As Christian women, let us be sure of the accuracy of our statements that we may help in bringing about true freedom, for our Lord said, "Ye shall know the truth, and the truth shall make you free."

PRESCOTT HAS A MORNING WOMEN'S GROUP

Mothers of young children who find it difficult to participate in the regular women's program meet once a month at 10:00 A. M. and bring their children with them.

LAYMEN'S PAGE

THE DOLLARS ARE COMING IN

In December a letter from Otto S. Knudsen, president of The Laymen's Fellowship, and a brochure, "We Have the Green Light," were mailed to 6,000 laymen who are members of thirty-five of our churches.

The brochure outlined the present Laymen's Fellowship project of asking each of the laymen in our Conference churches for one dollar toward a "New Church Fund."

As rapidly as the lists of laymen are sent in by the other churches in our Conference the information will be sent to them and their cooperation sought. Seventeen thousand laymen are members of our 145 churches and it is the support of these through a dollar each that the Laymen's Fellowship hopes to provide funds for a new church project.

Keep the stream of dollars flowing!

* * *

PRESIDENT OTTO C. KNUDSEN SAYS:

"Things don't just happen in this world. Whether it be the pyramids, the Panama Canal, or the First Congregational Church in your community, the idea was conceived in the mind of man and carried out by organized effort. We laymen have caught the vision of new churches where there is urgent need and where the environment is suitable to the nurture of Congregationalism. We have the organization and the power to realize the dream and, by the grace of God, we will succeed in our effort!"

MODERATOR DANIEL G. ALDRICH SAYS:

"The Laymen's Fellowship plan to promote new church projects to the extent of one dollar per layman is an undertaking without parallel in our Conference church extension activities.

"Seventeen thousand laymen dedicated to the task of starting urgently needed new churches is a thrilling venture in faith. By helping to provide new people in new communities with a more adequate church life, the Laymen's Fellowship of our Conference has undertaken a mission worthy of vigorous, dedicated men. The mission will be successful if every layman participates."

* * *

SUPERINTENDENT NELSON C. DREIER SAYS:

"Manpower is the great need of the Church. I am pleased with the way our men are taking hold of the important work of their churches, the Conference, and of Our Christian World Mission.

"The NEW CHURCH PROJECT of asking every layman to contribute one dollar or more once or twice a year shows real interest in one of our areas of greatest need. I know the laymen of our Conference will respond.

"The pressure is on us to start new churches. Mothers of children call at the Conference office, asking us to please help get a new church started in their community. Let us really get the manpower of our churches behind this important work. We can help to meet a great need. Let us respond one hundred percent!"

HAVE YOUR CHURCH MEN taken hold of this new project? It's important!

PILGRIM PRESS SERVICE
Your Congregational Book Room

It is difficult to appreciate books without seeing them. This is one reason we offer displays to churches where people are sufficiently interested to display them and push some sales.

Has your church taken advantage of this opportunity? These are especially needed and appreciated by the outlying churches where the church school teachers have less opportunity to prowl the book stores.

Here are a few suggestions for supplementary books for church school teachers. These tie in with the present curriculum. However, they represent only one of the many departments of our book room.

— Mrs. Ruth M. Berry

I Will Build My Church, Lillie 2.50
Excellent, illustrated material for the juniors about those who established the church and those who carried its message.

Fire Upon the Earth, Langford 2.00
Church history for the high school group. Very good.

Church of Our Fathers, Bainton 3.25
A book that should be in every church library and home. Slanted for Junior High but good reading for adults. Try it.

Story of the Christian Year 2.50
This book by Gibson is good reading for anyone who likes history or is interested in the development of liturgy.

Christian Symbolism in the Evangelical Churches, Stafford 2.50
Adult. Good.

The Apostolic Fathers, Goodspeed 3.75

History of Early Christian Literature, Goodspeed 2.50

The Story of the Faith, Gifford 5.00
Fascinating church history.

Here I Stand, Bainton 4.75

ANNUAL CONFERENCE TO BE IN HOLLYWOOD

The dates of the annual meeting of the Congregational Conference of Southern California and the Southwest are Tuesday and Wednesday, May 8 and 9. Our Hollywood Church, Rev. Walter A. Mueller, minister, will be host this year.

Preliminary planning for the program calls for the sessions to begin on Tuesday at 9:30 A.M. and to close with the Conference banquet on Wednesday evening. On Tuesday evening will occur the formal installation of the new Conference superintendent, if he has been chosen by that time.

Dr. Albert D. Stauffacher, Minister of the Missions Council, will be our denominational guest speaker. It is hoped, also, that Dr. Forrest C. Weir, of the Los Angeles Church Federation and the Southern California Council of Protestant Churches, will have a place on our program.

It is not too early to note the time and place of this annual meeting and to plan on having your church well represented.

CONFERENCE YOUNG ADULT COMMISSION

Young Adult Workshops or "Area Roundups" were planned by the Married Couples' Division of the Commission for the last of January and the first part of February.

Tentative meetings were as follows:

January 21, at Highland.
January 28, at Buena Park.
February 2, in Hollywood.
February 4, in Chula Vista or in Lemon Grove.

The Rev. Walter A. Mueller is Commission chairman. A report of these workshops will be given later since this is written prior to above dates.

The Rev. Melvin H. Harter is Chairman of the Unmarried Young Adult Division of the Commission.

PILGRIM FELLOWSHIP

SUCCESSFUL MID-WINTER MEETING

From the standpoint of attendance, program, inspiration and spirit the Pilgrim Fellowship Mid-winter Meeting in our Mission Hills Church in San Diego December 26-28 was probably the finest in many years.

Three hundred young people and advisors from sixty of our churches participated in the three-day meeting. Three of the National Pilgrim Fellowship officers provided leadership: Kenneth Stokes, Boston, President; Ann Gates of Ohio, Vice President; and Jim Price, Stanford University, National Social Action Chairman.

Two fraternal delegates gave an interdenominational aspect to the conference: Joan Anderson, representing the Evangelical and Reformed Youth Fellowship, and Bill Bonney, of Anaheim, representing the Southern District of the Methodist Youth Fellowship.

* * *

Some of the Special Speakers

The keynote address on Tuesday evening was given by the Rev. C. Eugene Sill, of Santa Barbara. Miss Elsie Farris, of Long Beach, who made a world trip to mission stations last year, and President Wm. C. Jones of Whittier College, gave addresses on Wednesday morning. Miss Elise Jenkins told of her work camp experiences in France last year.

"Buzz Sessions"

A period on Thursday morning was given over to the following "buzz sessions": Work Camps, led by Elise Jenkins and Bob Grunewald; Cell Groups, the Rev. C. Eugene Sill; Youth Week, Joshua Wilson; United Student Fellowship, Stacey Richards; Camp, Rev. Culver Nelson; The Near East, Mrs. Bob Grunewald; Caravans, Miss Gertrude Scovel.

Officers of the Conference Pilgrim Fellowship are: President, Kendall Bowlin, Mojave; Vice President, Millicent Benadik, Long Beach; Secretary, Keren Warner, Santa Barbara; Treasurer, Jack Gunn, Phoenix; Advisor, Rev. George Schuette, Bakersfield.

Commission chairmen are: Editor, Southwest Pilgrim, Ann Kutch, Riverside; Interdenominational, Lorne Garretson, Whittier; Missionary Action, Margaret Anderson, La Canada; Personal Action, Dick Wyatt, Los Angeles; Social Action, Boyard Rowe, San Diego.

The Rev. Geo. D. Jenkins, Minister of Christian Education of the Conference, supervises the work of the Pilgrim Fellowship and is largely responsible for the present aggressive program. The Conference year-round Camp program is also one of his major responsibilities.

Our youth of today are the leaders of tomorrow!

NEWS of the CHURCHES

KERN ASSOCIATION

Shafter Union Church opened bids for pews and chancel furniture for the new church on December 15. Construction is going forward on the new plant which will be located on a new site. The Rev. Gordon J. Baker, minister.

LOS ANGELES ASSOCIATION

Buena Park held two services on Christmas Sunday to accommodate the worshipers who attended. The Rev. Albert R. H. Miller is minister.

Glendale First held a Midnight Candlelight Service on Christmas Eve, in addition to other special services. The Rev. Jesse F. Perrin, minister.

La Canada provided a diversified program on New Year's Eve, beginning at 8:00 o'clock and closing at midnight with a communion service. The Rev. Lawrence J. Weinert, minister.

Long Beach First provided a nursery for children of shopping mothers on four days preceding Christmas, a real service. . . . On New Year's Sunday President Stuart L. Anderson of Pacific School of Religion, Berkeley, former minister, preached at both services. Pending the arrival of the Rev. Emerson G. Hangen, of Meriden, Conn., on February 1, the Rev. Wm. H. McCance has been the minister in charge.

Long Beach, Los Altos United, met in the social hall of the new church plant for the first time on Christmas Sunday. The Rev. Murray T. McNeil, Jr., reports that they expect to hold their first service in the chapel early in February. The first service of this new church project was held on Thanksgiving Sunday, 1949. Since that time services have been held in a red barn near the church site. Despite lack of heating and other accommodations a most faithful group has participated in the past year's growth until today there are 250 members. A formal application for recognition as a Congregational Church will be made to the Los Angeles Association at its spring meeting. The church took the initiative in a community Christmas carolling program via loud speakers and also the taking of a community survey so that 1,100 children were called on by nineteen Santa Clauses and each received a Christmas gift. As soon as the church is in its new plant its facilities will doubtless soon be too small for its expanding service.

L. A., Eagle Rock United Church, under the leadership of the Rev. B. Rhodes Martin, is stressing the importance of "the family." Following the Christmas program on December 24 at 5:00 o'clock, two hundred fifty attended the family night supper.

Hollywood Church, on the evenings prior to Christmas, presented "Shadows of the Manger," an outdoor Christmas pageant, from the portico of the church. . . . Formal dedication of "The California Room," a reception room newly decorated in honor of Dr. and Mrs. James Hamilton Lash, was held on December 31 at 4:00 P.M. A musical program was followed by an open house from 4:00 to 6:00 P.M. The Rev. Walter A. Mueller, minister.

Westwood Hills Congregational Church selected The Cotton Valley School in Tuskegee, Alabama, as the Christmas project for the church school which sent gifts to the children there. The Rev. S. Mark Hogue, minister.

The Santa Barbara Men's Club had as its guest speaker on January 9 Supt. Nelson C. Dreier. The Rev. C. Eugene Sill gave the keynote address at the Pilgrim Fellowship Midwinter Conference in San Diego Dec. 26-28.

South Pasadena-Oneonta Church observed Sunday, December 31, as "College Sunday," with twelve young people participating in the 9:30 and 11:00 o'clock services. A P.F. homecoming was held in the evening. The Rev. Henry David Gray, minister.

Willowbrook dedicated its new social unit on December 17, Supt. Nelson C. Dreier preaching the sermon. Begun more than two years ago, this building now will provide church and community facilities. With a minimum of cash outlay it has been built largely with contributed materials and volunteer labor. The Rev. Harry A. McPheeters, minister, has given much time in its final construction and was instrumental in securing the volunteer cooperation of many in the church and community.

SAN BERNARDINO ASSOCIATION

Ontario Bethany. The Rev. Helen D. Thomas, Director of Religious Education since last June 1, has resigned her position with the church, effective not later than Feb. 28. She has rendered a fine service, especially in relation to the supervision of the Ligon Plan. The Rev. Donald W. Head is the minister.

Perris. The Rev. Glenn A. Rowles preached on Sunday morning, January 7, and conducted a training session for Every Member Canvassers on Monday evening, January 8. The Rev. Thomas M. Walker is the new minister.

Redlands First held a candlelight service on Christmas Eve at 11:00 P.M. and a carol and candlelight service on Christmas morning at 7:30 o'clock. The Rev. Gerald C. Churchill, minister.

First, San Bernardino

San Bernardino First held a "Fun Night" on January 4, sponsored by the Women's Fellowship but shared in by other church groups and organizations. Everyone in the parish was invited. A covered dish supper was followed by games, movies, etc. The Rev. Arnold A. Brown, minister.

SAN DIEGO ASSOCIATION

Chula Vista women had as their guest speaker on January 10 H. T. Judson, of Judson Studios, who spoke on "Painting with Light," indicating how stained glass windows are designed and constructed. The windows for the new church were delivered in December and were to be installed soon. The Rev. A. Ray Petty, minister.

San Diego First held a New Year's Eve party from 8:00 to midnight especially for visitors. The thirty-sixth annual candlelight service was held on Christmas Sunday at 4:00 P.M. The Rev. Walter H. Stark, minister.

San Diego Kensington held a candlelight service on Christmas Eve at 11:00 o'clock. Music was provided by the Chancel choir assisted by a stringed ensemble. A service of holy communion and a reception of new members by the minister, the Rev. Lester E. Bond, made this service a significant one.

San Diego Mission Hills was host to the Midwinter meeting of the Pilgrim Fellowship of the Conference December 26-28, an unusually fine conference. The Rev. John C. Wiley, minister.

ARIZONA ASSOCIATION

Chino Valley Community Church in December started construction of its new building on a two-acre tract of ground given by Carl Rees, who is the chairman of the board of the Yavapai Cooperative Parish. Many of the materials for the foundation and much volunteer labor have gone into the construction thus far.

Phoenix First has placed an order for a new baptismal font to be delivered prior to Easter. A gift of $200 from the Business and Professional Women of the church made this possible. The Rev. Fredrick A. Barnhill, minister.

Prescott, the parent church of the Yavapai Cooperative Parish, whose minister is the Rev. Chas. Franklin Parker, was host to the annual meeting of the parish on December 17. . . . The new Wurlitzer organ was dedicated at a special service on December 24 at 4:00 P.M.

Tucson. A recognition service for the Rev. George C. Vance, who came to the church on November 1 from Austin, Minn., was planned for Sunday evening, January 14, with ministers from the association and the Rev. Geo. D. Jenkins from the Conference participating.

MISSIONS COUNCIL MIDWINTER MEETING

This annual meeting was held in Grand Rapids from January 29 to February 1. Prior to these sessions the Conference superintendents held a three-day session, the Christian Education directors met, the state presidents of the Women's Fellowship had their annual conference, and other denominational boards met likewise.

Attending from our Conference staff were Glenn A. Rowles, George D. Jenkins, Cedric E. Crawford, Miss Lois Hamer. Mrs. Lyman T. Crossman of the Fellowship of Congregational Women also attended.

Dr. Nelson C. Dreier was present also, but not as a Conference superintendent. He attended as a staff representative of the Missions Council.

This annual meeting is primarily for counsel and planning rather than for inspiration. The projected programs of the various boards and missionary agencies are reviewed, the future needs of these agencies are considered, and the general lines of the denominational askings for "Our Christian World Mission" for the next year or two are drawn. In some ways it is more important than the General Council meetings.

PILGRIM FRONTIER

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Report of the Committee on FREE CHURCH POLITY AND UNITY

L. WENDELL FIFIELD

I have been requested by the Committee to make a report of its meeting held in New York City on December 12 and 13. The matters under consideration by direction of the Cleveland resolution are of vital importance to our own fellowship and to all Protestantism. The committee, therefore, is anxious that our entire fellowship have a part in the study through knowledge of its progress and by participation in sending in suggestions and advice.

Before coming to the report I should like to make a few general observations resulting from my watching the committee at work.

I have served on a large number of committees and commissions. It is my judgment that this is one of the strongest, best balanced, most promising committees with which I have ever been associated. I was deeply impressed and frequently thrilled by the evidences of its determination, its wisdom, its consecration, its maturity of approach to its problems. This is a committee in which we can all have confidence.

I was impressed by the large number of younger members on the Committee. As a result of its work there will come understanding and experienced leaders for the future. Many of the members are relatively new to the national responsibilities of our fellowship. They are not as well-known as some who have served in positions of leadership for many years. But these new leaders are competent to their responsible task. I was constantly impressed by the alert, enthusiastic forward looking approach of the Committee to its problems.

I realized also that there are upon it many who through many years of sacrificial service in leadership have that deep and inclusive understanding and knowledge which only long and wide experience can give.

The most important general impression which I am sure was felt by all of the Committee was its unity of spirit. In its membership the Committee adequately fulfills the instruction of the General Council that it shall be composed of those of all points of view. Yet every decision taken by the Committee was by unanimous vote. And as will be discovered by reading the minutes, decisions were made on very important matters. There was no spirit of controversy or tension but rather a deep sense of Christian fellowship and unity in the cause of Christ. As the work of the Committee proceeds there will inevitably be differences of opinion. These are men and women of deep convictions. But we have already created the spirit and atmosphere in which differences can be faced frankly, thoughtfully, and constructively.

The Committee had no prepared

agenda. I had, however, asked each member of the Committee, nineteen out of twenty-three of which were present, and the chairmen of the Advisory Panels, nine out of ten of whom were present, to come prepared with five-minute statements of what they believed to be the purposes and procedures of the Committee under the direction of the General Council. (It should be noted that not one of the statements exceeded the five-minute period.)

CAREFUL THOUGHT AND STUDY

These statements revealed careful thought and study on the part of the Committee and Panel chairmen. When they had been completed it was obvious that every possible idea for the study and implementing of the Cleveland resolution had been presented.

Each member was then requested to reduce his statement to a series of brief specific suggestions. These brief outlines were then mimeographed and distributed for study.

During its first day's sessions the Committee also discussed several important matters including the policy of the Committee toward the merger controversy, toward the minority reports which might come from any of its Panels, and the establishment of a tentative working understanding of ecumenicity, a key word in the Cleveland resolution. The results of these discussions are included in the minutes of the meetings which are summarized as a part of this report.

During the night following the first day's sessions the outline of the points derived from the five minute statements was analyzed and a series of resolutions providing for their future study was prepared. On the second day these resolutions were presented and thoroughly discussed. Many improvements were suggested as also were additional resolutions. All of these resolutions appear in its summary of the minutes. They make clear the scope of study upon which the Committee has embarked and indicate the program of the Committee until the April meeting.

The sessions of the Committee were closed with a prayer by Dr. Frederick M. Meek of Boston, who most helpfully served as chaplain for the sessions.

The record of all actions, except those dealing with the mechanics of the Committee and taken from the official minutes, follows:

After discussion of the chairman's statement to the churches with regard to the Committee's relationship to the merger controversy, it was:

Voted: That the Committee declares it will address itself to the basic principles and polity of Congregationalism and will not take sides in the merger controversy.

Voted: That where there is a minority report from a Panel or subcommittee, this report will be received and considered.

After prolonged discussion of the meaning of the phrase "ecumenical movement," in the resolution of the General Council under which the Committee is operating, it was:

ECUMENICAL MOVEMENT

Voted: That the Committee adopt as a tentative working understanding the following: That the ecumenical movement is the outward expression of the inward unity of Christ's followers throughout all the world which shows itself in many attitudes and in diverse patterns, including organic, federative and cooperative movements.

With regard to the panels, it was:

Voted: That members of this Committee shall not be members of the Panels in their respective areas but may be invited to attend in an advisory capacity.

The following further votes were passed:

Voted: That the Panel of Educators be requested to furnish to this Committee a survey of Congregational Christian history so far as it has bearing on Congregational Christian polity and also a resumé of the relationship of the Congregational Christian fellowship to ecumenicity as defined in our working statement, and that this material be submitted by March 15, 1951.

RESUME OF LAWS

Voted: That the Panel of Lawyers be requested to furnish to this Committee by March 15, 1951, a resumé of such laws as may have bearing on the substance of the operating resolution (passed by General Council, June 24, 1950).

Voted: That the Panel of Young People be nominated by the President of the Pilgrim Fellowship, Kenneth Stokes, and that this Panel be asked to submit a statement of their views by March 15, 1951.

Voted: That the Geographical Panels be asked to complete their organization and send in their nominations as soon as possible.

Voted: That the Central Committee of the General Committee be requested to take steps for the presentation of a tentative syllabus for consideration at the next meeting.

Voted: That the Central Committee be authorized to work out specific plans for the Panels.

Voted: That the Central Committee be authorized to provide a bibliography as a guide for the reading of the Committee, this bibliography to include a "must" list. (For members of the Central Committee of the General Committee see end of minutes.)

Voted: That the members of the Committee give careful consideration to this whole problem on their return home and that by February 1, 1951, they write and send in another statement of their reactions; these statements then to be mimeographed and circulated to the entire Committee.

Voted: That a special sub-committee on Congregational Christian Polity be appointed and that this subcommittee be requested to study this matter through correspondence and to present a report on present Congregational Christian polity at our next meeting.

The chairman, being authorized, appointed: Messrs. Henry David Gray, Alfred W. Hurst, Frederick W. Whittaker, Arthur H. Bradford and Malcolm K. Burton.

Voted: That the Panel of Superintendents be requested to make a sampling of the constitutions of local churches, Associations and Conferences; to summarize their findings and to have a report available for mimeographing which can be sent out to the Committee by March 15, 1951.

Voted: That the chairman appoint a special sub-committee to report on recent ecumenical developments.

The chairman, being authorized, appointed: Messrs. Roland H. Bainton, Ross Cannon, William L. Halfaker and Mrs. Robert G. Williams.

Voted: That the Panel of Executives be requested to prepare a statement regarding the relationship of the Boards and other related agencies to the General Council, to the Conferences and to the local churches.

NEXT MEETING

After discussion, Wednesday and Thursday, April 18 and 19, 1951, were chosen as the dates for the next meeting of the Committee.

Note may be taken of the fact that all the votes passed at this meeting seemed to have been taken without a dissenting voice.

It may also be noted that the members of the Central Committee are: Messrs. L. Wendell Fifield, Charles C. Merrill, Roland H. Bainton, Mal-

colm K. Burton, Arthur H. Bradford, Robert Kleinschmidt and Frederick M. Meek; Dr. Fifield to serve as chairman.

Members of the committee are as follows:

L. Wendell Fifield, minister of the Plymouth Church of the Pilgrims, Brooklyn, New York, chairman; Charles C. Merrill, secretary emeritus of the Board of Pastoral Supply, Boston, Mass., secretary of the committee;

Roland H. Bainton, professor of ecclesiastical history, Yale University Divinity School, author of *Here I Stand,* recent Abingdon-Cokesbury prize-winner; Arthur H. Bradford, minister of Central Church, Providence, R. I., former chairman of the executive committee of the General Council; Egbert E. Briggs, active layman in Sioux City, Iowa, immediate past president of the National Laymen's Fellowship of the Congregational Christian churches; Malcolm K. Burton, minister of the Second Congregational Church, New London, Conn., member of the executive committee of the Committee for the Continuation of Congregational Christian churches.

Ross Cannon, minister of the First Congregational Church, Wilmette, Ill., chairman of the board of the Kobe College Corporation; Lucy M. Eldredge, executive of the Missionary Education Movement, New York, N. Y.; Arthur D. Gray, minister of the Church of the Good Shepherd, Chicago, Ill., chairman of the executive committee of the General Council. *Ex-officio;* Henry David Gray, minister of the Oneonta Congregational Church, South Pasadena, Calif., author and national young people's leader.

William L. Halfaker, minister of the Edina-Morningside Church, Minneapolis, Minn., member of and visitor to Europe for the Committee for War Victims and Reconstruction; Alfred W. Hurst, minister of the Cleveland Park Church, Washington, D. C., leader in the former Christian Church; Robert V. Kleinschmidt, physicist, professor in the Harvard University Graduate School of Science, lecturer at the Isles of Shoals Congregational Christian Conference; Vere V. Loper, minister of the First Congregational Church, Berkeley, Calif., moderator of the General Council. *Ex-officio.*

Frederick M. Meek, minister of the Old South Church, Boston, Mass., General Council preacher in 1950; William D. Pratt, minister of Pilgrim Church, Pomona, Calif., member of the planning committee for the International Congregational Council; Veo F. Small, teacher, member of Plymouth Church, Seattle, Wash., senior deacon at communion services of the General Council; Kenneth Stokes, president of the National Pilgrim Fellowship, resident in Philadelphia, Pa.

OTHER MEMBERS

Arthur G. Swartz, minister, Central Church, Dallas, Tex., Congregational Christian leader in the Central South; Norman Whitehouse, minister, Pilgrim Church, Oklahoma City, Okla., member of the executive committee of the Committee for the Continuation of the Congregational Christian churches; Frederick W. Whittaker, dean of students at Bangor Theological Seminary, representative of the younger church historians of the fellowship; Edwin Williams, member of the law firm of Williams & Eversman and of the First Congregational Church, Toledo, O., joint author of the Ohio proposal for the resolution of the question of appeal; Mrs. Robert G. Williams, Lake Worth, Fla.

Dr. Fifield is minister of the Plymouth Church of the Pilgrims, Brooklyn, New York.

THE C.S.A. REPORTS

... and

ASKS SOME QUESTIONS

HERMAN F. REISSIG

Because the international situation is uppermost in every mind just now the Council for Social Action believes you will be particularly interested in knowing what we are doing in that area of our total work.

In session, *below*, the Security Council of the U.N. which our C.S.A. has steadily supported.

Are you interested in the United Nations?

The Council for Social Action campaigned for United States' membership in the United Nations, and ever since the organization came into being we have worked steadily to interpret its character and work and to rally support for it. Each year we present in New York City two three-day "World Order and United Nations" seminars. Top speakers are brought in. One day is spent at UN headquarters. In 1950, people came from nine states to attend the seminars. Many of these men and women wrote to us that they "wouldn't have missed it for anything."

In 1950, more than 500 people from our churches asked our help in visiting the UN headquarters. We made reservations for them at Lake Success and for overnight lodging in our Congregational Christian International Service Center. Most of the 500 came in groups; many of them were young people. In each case we met with the groups upon their arrival in New York for a briefing session on the United Nations.

Letters come from all over the country asking for information on the UN and for help in planning UN programs. All such requests are gladly and promptly answered.

Do you wonder what Christians should do?

The C.S.A. is trying to help you answer that question.

An International Relations Committee of eighteen men and women meets once each month to discuss the most important problems and to recommend action. In 1950, the Committee, under the leadership of the Secretary of International Relations, published and widely circulated a message under the title, "Concerning the Foreign Policy of the United States."

Dedication service of U.N. flags, above, is indicative of church interest in world crisis.

In response to requests, we made a careful study of proposals for world government. This study led to a C.S.A. policy statement on "World Government and the United Nations." Many persons and groups have used this statement.

On the initiative of the C.S.A., the Executive Committee of the General Council issued "A Call to the Churches for a Program to Meet the World Crisis." The "Call" was published and interpreted in *Advance*, and in the C.S.A. publications, *Social Action* and *Christian Community*.

How can you get help from the C.S.A.?

Social Action magazine brings you authoritative articles on such critical subjects as the Point IV program, "China, Communism and Christian-

ity"; "American Leadership in a Revolutionary World"; "Race *versus* Reason in South Africa." Many leaders and groups use this magazine in their educational work.

Christian Community, a monthly four-page paper, presents brief discussions of important matters, along with practical suggestions for action.

The International Relations Secretary speaks constantly at meetings, conferences, and institutes. Other members of the staff stress our program in international relations, as well as their own particular work in race relations, industrial, agricultural and legislative problems.

Do we influence government in the right directions?

When the Council for Social Action or the General Council has an official position on any matter in the international area we communicate with the appropriate governmental agencies.

We testified in Congress in support of Point IV legislation.

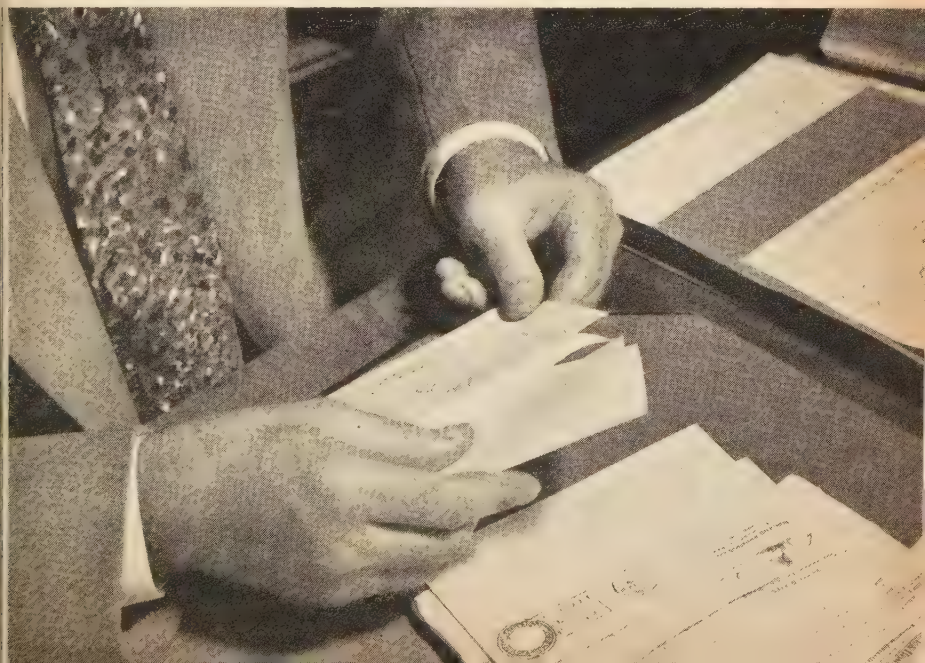
We asked for increased financial support of United Nations' agencies. We sent letters to Congress or to the Administration on displaced persons legislation, on Spain, on the International Trade Agreement, on sharing our surplus food with needy peoples.

Is C.S.A. work in international relations effective?

Judging by the comments we get on our publications and meetings, yes. Judging by the increasing numbers who write to us, use our materials, look to us for help, yes.

Judging by the actual international situation — well, the C.S.A. works hard and earnestly and it is always on the alert for new insights and better methods. What we accomplish depends partly on the competence of

Our C.S.A. helps to influence governmental policy by urging people to write Congressmen.



the staff, the directors and the committees. Partly, it depends on the personal and financial support of our people.

What can you do?

a. You can organize a discussion and action group in your church. We will help you with materials, speakers, and practical suggestions;

b. You can urge that international relations be given adequate place at the meetings of your Association and State Conference;

c. You can subscribe to *Social Action* as a means of keeping yourself informed;

d. You can attend our seminars on "World Order and the United Nations";

e. You can contribute to world peace through generous support of the benevolences of your church, a part of which is given to the C.S.A.;

f. You can make an individual and special gift to the Council. (Send your check to Dr. Albert J. Penner, Treasurer, C.S.A., 289 Fourth Avenue, New York 10, New York.) A good time to do this is in February, the "month of emphasis" for the Council for Social Action.

Dr. Reissig is secretary of International Relations for the Council for Social Action. Illustrations by Religious News Service.

THE COUNCIL FOR SOCIAL ACTION
289 Fourth Avenue, New York, New York

THE STAFF

Ray Gibbons, *Director;* Shirley E. Greene, *Agricultural Relations Secretary;* Thomas B. Keehn, *Legislative Secretary;* Francis W. McPeek, *Industrial Relations Secretary;* Herman F. Reissig, *International Relations Secretary;* Kenneth Underwood, *Editor, Social Action magazine;* Galen R. Weaver, *Race Relations Secretary.*

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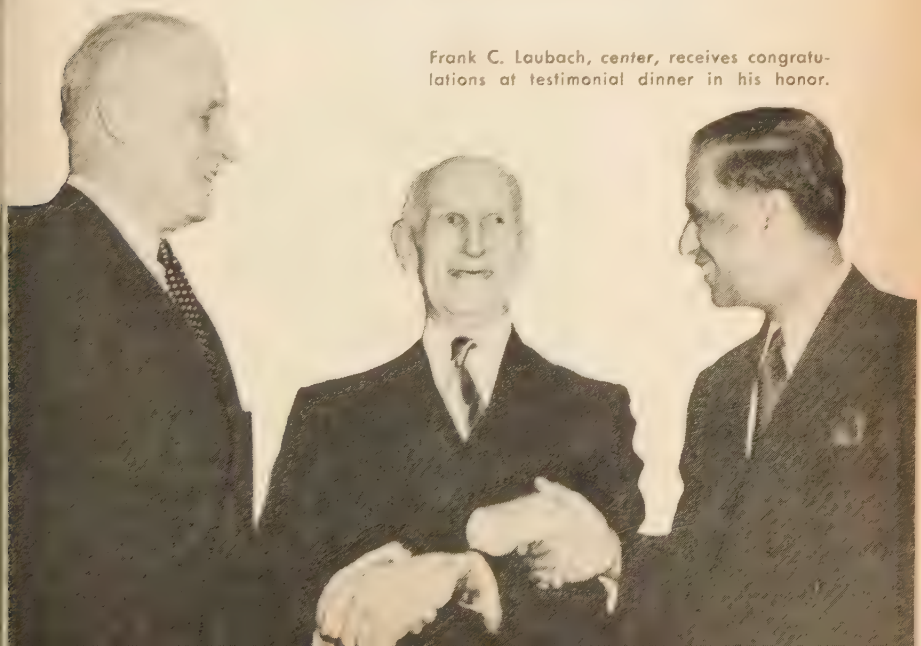
Dr. Laubach Honored for Literacy Program

WILLIAM W. CLEMES

As the world's foremost practical teracy expert, he got his start by tudying and discussing the Koran ith Moslem priests. His first class- oom was once a saloon. And yet he as probably made more people ware of Christianity than any single hristian missionary.

He is Dr. Frank C. Laubach, a ennsylvania born Congregational hristian missionary, who has just ounded out twenty years of an unique inistry to mankind. More than 60,- 00,000 people—from primitive bush- en of Africa to the highly civilized and ancient people of India — have been set on the road to literacy by his singular genius.

In January of this year leading churchmen, missionaries, government officials and educators paid homage for his twenty years of service in behalf of world literacy. A testimonial dinner for the sixty-six-year-old missionary was held on the eve of his departure on a seven-months' trip abroad aimed at initiating literacy campaigns in North Africa, Afghanistan, Burma, Sumatra, the Celibes and Indonesia.



Frank C. Laubach, center, receives congratulations at testimonial dinner in his honor.

Among those who paid tribute to Dr. Laubach were Madame Vijaya Lakshmi Pandit, Indian Ambassador to the United States; Mr. J. Kenneth Thompson, attaché for colonial affairs of the British Embassy; Dr. Hugh Keenleyside, director general of the technical assistance administration of the United Nations; Dr. Henry G. Bennett, recently appointed head of the United States State Department's Technical Cooperation Administration, and a host of others.

Madame Pandit described Dr. Laubach as "a missionary in the cause of human rights to the under-developed areas of the world, for he has taken into his sphere of activity, not a mere state or country but all parts of the world where he felt he had a mission to perform."

Welcoming missionaries to continue their work in India, the Indian Ambassador went on to observe:

"A social stigma (such as untouchability) can be abolished by law and the will of the people, but social backwardness (such as illiteracy) cannot be remedied except by patient toil and struggle for at least decades to come."

Dr. Bennett characterized Dr. Laubach "a pioneer in the effort to develop the richest and most neglected of all man's resources — the mind of man itself."

Dr. Laubach, himself, attributes the start of his career to an experience he had on a hilltop — an experience which he considers to be a direct revelation from God.

BECAME "COLOR-BLIND"

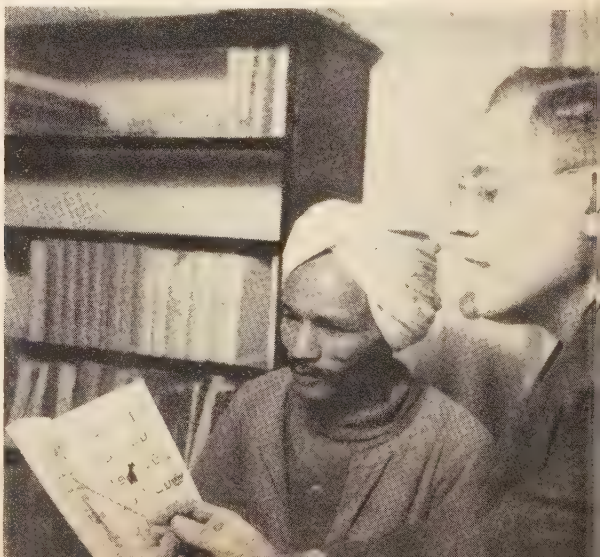
It happened in the Philippines on Signal Hill, while Dr. Laubach was pondering his failure to win the affection of the Moros, one of the world's fiercest fighters.

"I suddenly realized," he reports, "that what had happened was that I felt superior to these Moros because I was white. In that terrible, wonderful hour I became color-blind."

Today, Dr. Laubach feels the United States is making a poor showing against the Communists because for centuries the white race has felt itself superior to the Asiatics and Africans.

He told those who attended the testimonial dinner:

"The *Voice of America* is trying



Nubian Moslem doorkeeper at American Mission in Cairo, *left in photo*, learns to read by famous Laubach method. He, in turn, will become one of Dr. Laubach's "Each one teach one" disciples.

Dr. Laubach, shown teaching African group, above, has taught people to read in 206 dialects.

to tell the world that Russia is a fraud and is trying to enslave them. But the white race has a terrible history to live down in Asia and Africa. We have been a fraud, too, with our Christianity.

"We've pretended to go out to uplift these people," he declared, "but we have exploited their poverty for three centuries and now nothing is going to convince those Asiatic and African peoples we love them, nothing but loving kindness."

As Dr. Laubach outlined it, the United States should abandon its 'hot weapons' for "an all-out war" of amazing kindness.

"Our military method of containing communism is at this moment going on the rocks in Korea," he asserted. "People all about us look despairing. But perhaps this is God compelling us to try another method."

He characteristically stressed that his proposed war "of loving service" should be applied equally to Communists as well as to people living under other types of government.

For twenty years Dr. Laubach has practiced this doctrine of "amazing kindness," a doctrine which seems to be easily understood among the millions with whom he comes in contact.

A United Nations' technical assistance officer summarized Dr. Laubach's success in this way:

"His mystical enthusiasm for help-

ing others is easily and quickly understood by people living in unsophisticated societies. The reason why we Westerns fail to impress primitive people is due to our conditioned reserve and sophistication. This forms an immediate barrier between us and the people we seek to influence."

When Dr. Laubach decided to win the Moros, his first step was to ask a group of normally hostile Moslem priests if he might study the Koran under their direction. But first he decided to learn the Maranaw language, which, he discovered to his amazement, had never been written.

FIRST MARANAW ALPHABET

With help from a former convict and another colleague, he compiled the first Maranaw alphabet. This feat drove the Moros wild with curiosity, which, of course, was precisely what Dr. Laubach wanted. Before long he had a school room — a former saloon he bought for two hundred dollars — swarming with Moros learning to read their own language.

Basically this is the same kind of miracle he has been performing since 1930 in some seventy-five countries. To date, he has worked out a kind of "lightning literacy" technique for 206 languages, many never before written.

How does he do it? Strangely enough he reads easily in only four or five languages.

The answer to this puzzle lies in his use of phonetics, the science of relating basic speech sounds to a written alphabet. When he arrives in a country with his team — usually an artist, his son, and maybe an assistant language expert — he goes into a huddle with local educators and native translators. Together they comb the language for words which can be related by the "picture-word-syllable" technique. Then his artist goes to work on a basic teaching chart, which is given a sort of test run. If any part seems hard it is changed.

The results of this method have been startling. Once he taught a native in the Philippines to read his own language in less than an hour. The man was overcome with joy.

"Tell me," he said beaming, "is there anybody you want me to kill for you?"

"No, thank you, brother," Laubach answered, "but you certainly are a big-hearted man. Go teach others to read and I'll be happy." Later Laubach discovered that this man was one of the most fearsome outlaws in the district.

What Dr. Laubach said to the outlaw is the driving force behind his crusade to teach the world's millions to read. He labels it the "Each One Teach One" method. He's convinced this is the only way to make a dent on the appalling illiteracy of the world.

He points out quickly that three-fifths of the human race cannot read or write. In Asia, he says, the percentage is between 80 and 90 per cent.

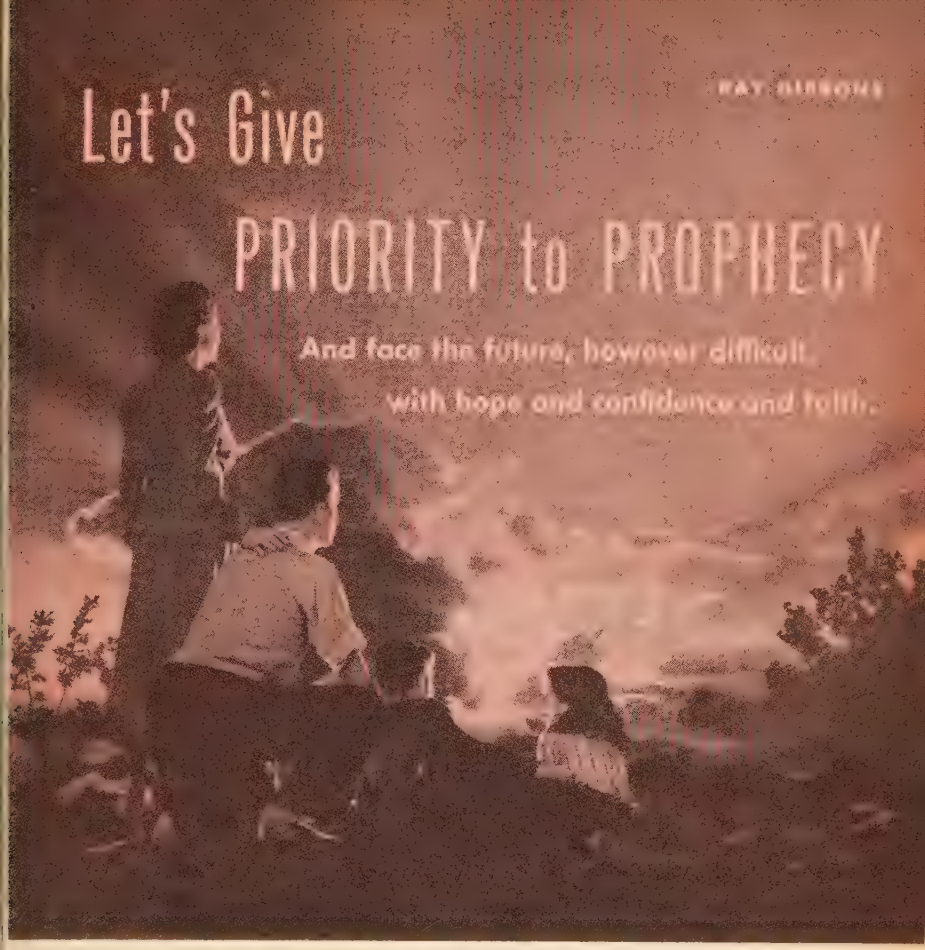
"In India alone, probably one of the most hopeful countries in Asia, more than 300,000 people can't read. How can they vote if they can't read the names of their candidates," he asks.

CAN BE SET FREE

Furthermore, "what is the point in giving illiterates new machinery and gadgets if they can't read the instructions?

"In Asia and Africa," Dr. Laubach once wrote a friend, "over a billion people are illiterate. This cold paper cannot tell you what that means: they are slaves, hungry, driven, diseased, afraid of this world and of the demons in the next. This is the exact truth. They can be set free."

Mr. Clemes is the director of the Mission Public Relations Office. The illustrations are by Religious News Service.



In one of the darkest moments in he history of Israel the "gloomy" rophet Jeremiah spoke the decisive ord of faith and hope for the future.

One of the most powerful kings f Babylon had marched his mighty rmy to the gates of Jerusalem. He ad laid siege to the city. His action nreatened the very existence of the ation. All that seemed to be left was struggle for sheer survival. The fu- re would be decided by the power f the armies and the resistance of ie civilians.

The king of the resisting Judeans, King Zedekiah, took a very dim view of the role of prophecy under these circumstances. He imprisoned the prophet Jeremiah in the court of the guards as a dangerous and subversive influence. Jeremiah had been undermining the people's morale, or so it seemed. He had prophesied defeat, capture of the king, exile for the people.

Well might the king taunt him, saying, "Wherefore dost thou prophesy. . . ?" Wherefore, indeed! Was

not prophecy a luxury in a time of siege? Did analysis, criticism and plans for reform have a place in the garrison state? When the future would be decided by the contest of arms, should not the priorities be given to the military and economic programs rather than the moral and religious?

In that dark hour the king and people made a great discovery about the true place and role of prophecy. They discovered that it was the only real basis of true hope for the future. They learned that it was not given to cynicism and gloom, but that it sprang from deep religious faith and therefore produced confidence. When they turned to Jeremiah they found him fulfilling the inheritance customs of his day and purchasing property from his uncle's son. This act attested his faith in the future of his people in that country. It did not depend upon military victory but upon moral and religious redemption. "For thus saith the Lord of hosts, the God of Israel: Houses and fields and vineyards shall yet again be bought in this land." (*Jeremiah* 32:15).

MUST EQUIP OURSELVES

In the years immediately before us, we, the people of the United States, will have to put forth maximum efforts to equip ourselves and the free nations of the world to withstand aggression. We will have to give careful attention to priorities, to production schedules, to the allocation of essential resources. We will have to re-assess how much time we should put into community organizations, yes, and into the programs of our churches.

Should Congregational Christians give more or less money for the national program for research, education and action on racial, economic and international problems? Should we suppress or raise the cry for social justice while we wage a struggle for survival? Should we carry on a program of social reformation if our adversary seeks to exploit social revolution? In a period when the priorities are demanded for military mobilization the skeptics will surely demand, "Wherefore dost thou prophesy?"

The answer we must give today is the same as that given by Jeremiah. We must demonstrate the hopeful, positive nature of prophecy by our actions. The idea that prophecy is pessimistic or destructive is false. Prophecy is fundamentally affirmative. It does not sound retreat but reveille. True prophecy looks across the chaos to plan new community. It proclaims emphatically: "Houses and fields and vineyards shall yet again be bought in this land."

SOCIAL ACTION PROGRAM

The program of our churches which sustains and extends this prophetic faith is called social action. It expresses the faith of the churches that social institutions are worth redeeming. These have a purpose, meaning and destiny which reveal the very will of God for his world. Through their history God shows forth his salvation from age to age. When the churches work for racial integration, world organization, rising standards of living for depressed peoples, they express a very profound faith in God. When they fulfill their social responsibilities for justice and fair play at a time when brute force seems to have priority, they are building bridges to the future. They are establishing the true and essential priority by their acts of faith through social action.

The program of our churches for social action is primarily positive and creative. It seeks good labor-management relation, full production and employment, and the cooperation of

y voting and fulfilling other civic responsibilities we can help to determine our future.

ree nations on behalf of the weak nd oppressed.

The Council for Social Action has iven vigorous support to the United Nations, the Marshall Plan and programs to aid underdeveloped countries. It urges the nation to base its oreign policies upon faith in the apacities of free people rather than pon fear of the weakness of democacy. It believes that positive programs for social justice and welfare, home and abroad, hold greater romise of success than timid, defensive, restrictive policies. In this ay it expresses the prophetic role f the churches. It affirms the deep, religious faith in positive, creative acts.

The role of social action in these times is to be *Pro Dei, Pro Patri.* To be "for God" in the midst of the power struggle is to emphasize the moral and religious values which come from God — righteousness, justice and peace. It is to remind the people that "righteousness exalteth a nation." "Man does not live by bread alone but by every word that proceedeth out of the mouth of God."

VALUES ARE NECESSARY

Without these values life cannot and will not endure. With them life

will go forward to overcome every effort at destruction. Not even atomic bombs can ultimately destroy what God creates and redeems. "With the Lord is plenteous redemption." This we profess when we seek justice, freedom and order in times like these.

The churches also work "for country" when they strongly support social action. They show that they believe in the nation's history and destiny. They rejoice in the rapid improvement in racial relations in this country during the past five years. Negro students may now attend many Southern colleges. Discrimination in the armed forces is being removed. Eight states have passed laws against discrimination in employment and three against discrimination in colleges.

NEW STABILITY

There is new stability in industrial relations with management, organized labor and the Congress assuming new responsibility for increasing production and maintaining full employment. Through improved tax policies and extended welfare services the products of our economy are more fairly distributed than a generation ago.

One of the most significant developments since World War II is the general acceptance of American responsibility in the United Nations, in programs for mutual economic assistance, and in pacts for cooperative defense. Many people doubted whether they were possible or desirable but some had such faith in the capacity of this country to grow that they encouraged such changes. Those who work for further changes in the interests of justice and freedom declare their faith in the essential healthfulness and youthful vigor of this nation.

One expression of such a faith in the future of the country is our program for economic assistance, social justice and religious faith in underdeveloped countries.

This program was first proposed by the C.S.A. and then adopted by the Executive Committee of the General Council in "The Call to the Churches." Along with the November issue of *Social Action,* it presents a positive alternative to communism by a strong attack upon hunger, disease, and oppression throughout the world. Our nation is well fitted to assist those nations who seek to improve their social situation.

We have many of the technical skills they desire. We know how to increase production, improve health and education, and extend social security. We have shown that we are not afraid of rapid social changes which produce justice and freedom with security. In the Bell Committee report on the Philippines and the ECA program in China we have the first sketches of such a foreign policy. For the people that dwell in darkness such programs appear as a great light.

CHURCHES SHOULD LEAD

If the churches do not exalt prophecy in these times, who then shall prophesy? If they do not wage the warfare for social justice and welfare, who shall have faith in the future of free peoples? If they do not engage in forthright social action at the same time they mobilize military strength to resist aggression, who shall keep faith in the future? From a dark day in Israel's history comes this bright ray of hope, "For thus saith the Lord of hosts, and God of Israel: Houses and fields and vineyards shall yet again be bought in this land."

Mr. Gibbons is director of the Council for Social Action. Illustrations for this article by Black Star and Kaufmann-Fabry Photo.

WHAT I SAW *in* JAPAN

A partial report on Congregational Christian missionary program in Japan

G. BRYANT DRAKE

Our plane descended through four layers of clouds, each like a rolling ocean, till suddenly we were looking down on the Brookfield Zoo in the outskirts of Chicago.

One who had looked down recently upon the crowded cities of Japan gained a new idea of the spaciousness of housing in Chicago where almost every home and every apartment building had what appeared to be large areas of yard and lawn. After fourteen thousand miles by air above Alaska, the Aleutians, Japan, Wake and Hawaii, I was again at home.

Three of us — Dr. Mary Ashby Cheek of Rockford College, Dr. Ross Cannon of our Wilmette Church, and I — had spent a few weeks in Japan to attend the seventy-fifth anniversary of Kobe College for Women at Nishinomiya. We represented the Kobe College Corporation, with headquarters in Chicago, which administers a fund that was raised and is invested in the United States. The Japanese portion of the Kobe College endowment disappeared during the war and inflation. It is, therefore, very fortunate that the College may count on this American backlog.

Our American Board for Foreign

Below, Kobe College quadrangle. The college recently observed its seventy-fifth anniversary.

Missions sponsors a remarkable program and group of missionaries in Japan. We were invited to the homes of every one of them. We visited the offices of the Council of Cooperation and of the Interboard Missionary Field Committee in Japan, of which Darley Downs, well-known Congregational Christian missionary, is executive secretary.

Outside of Tokyo are five principal centers in each of which our Congregational Christian missionaries are at work. A few of these have been assigned to institutions connected by tradition with other denominations but which are now part of the total responsibility of the Kyodan churches.

REMARKABLE PROGRAM

Eleven of our missionaries work with Doshisha University, an institution of 10,000 students independent of the American Board for Foreign Missions except that the Theological Seminary receives a small subsidy. In the city of Kobe we conduct the Glory Junior College, which is indeed a glorious institution; housed in a splendid building and carrying on one of the best kindergarten training school programs in Japan.

Sherwood Moran's Yodogawa Neighborhood House in Osaka is a place of beauty and of happy fellowship in a lower laboring class neighborhood. Shinonome Girl's School in Matsuyama is located on the island of Shikoku which was completely destroyed by our bombers but is rising again out of the ruins. Our American Board for Foreign Missions has appropriated a large sum to replace the demolished buildings, and local Japanese are giving generously so that its 850 pupils may again be housed adequately.

When I spoke at Shinome the whole student body stood in massed formation in the "assembly room" during the entire program, there being no room to seat so large a group. Olive S. Hoyt, the dean of our mis-

Below, Japan's new International Christian University, which is now under construction.

Officials of United Church of Christ in Japan.

sionary staff in Japan, has spent most of her forty-eight years with the Board in Matsuyama.

Kobe College was our main objective. One can characterize the entire situation in Japan by reporting in detail about Kobe, for the situation there is more or less typical.

The College, itself, was only slightly hurt by bombing during World War II, although the room to which I was assigned had a door in which were several holes made by shrapnel.

But its library furnishes perhaps the best illustration of the less obvious effects of the war upon the College. A well-trained librarian, it is true, remains in charge, and the stacks and card files remind one of the best in the United States.

LIBRARY LIMITED

At first glance, moreover, the English language books seem to comprise an adequate library for the 1,200 college students. Yet closer examination reveals a reading list that stopped short when the war began. In every field, with one exception, the most recent accessions were those of the late twenties or early thirties. The exception is in the field of education, for which the Occupation has provided a good selection of new and up-to-date volumes. The only other current books revealed by a diligent search were Atkins and Fagley's *History of American Congregationalism,* and the 1947

edition of the *Encyclopedia Americana.*

The Japanese faculty has not been able to obtain any recent publications; and even if they had them they would probably have too little leisure to read at any length. This indicates how heavy a toll inflation has exacted at the level of Japanese higher education. The yen, which was once valued at two for one in U. S. dollars, is now rated at 360; and salaries have by no means kept pace with this spiral. A college teacher receives the equivalent of twenty dollars to forty dollars a month in an economy where the cost of living measured in dollars is very little below that in the United States. As a consequence, the Japanese teacher must take on "side work": that is, additional part-time assignments in neighboring institutions, or commercial part-time jobs, in order to pay rent and grocery bills, and to clothe his family.

THE JAPANESE TEACHER

Unfortunately, the Japanese student does not enjoy the relationship with his teachers that is found in the best American schools. Even in our missionary colleges, the Japanese teacher is a product of the feudalistic relationship that has prevailed until now in all Japanese educational institutions. The teacher gives his lectures and the pupil humbly takes his notes, while the university assumes no other responsibility for the student than to receive his tuition and to maintain classes. The liberal arts tradition is not yet understood in Japan, for it has been assumed that the purpose of education is to pass on information and to prepare the student for some rather narrowly restricted vocational career.

Kobe College, however, holds great promise of providing a greatly needed liberal education for the women of Japan; because it is able, through its American connection, to send some of its most promising teachers to the United States for further training in educational methods, and also because American teachers bring a significant contribution to the campus life and thought.

Kobe College has a superb array of buildings which were erected some sixteen years ago. It also has excellent housing for its American staff members. But similar housing for the Japanese faculty should be erected on the campus which overlooks the suburbs between the cities of Osaka and Kobe, since the housing shortage compels most teachers to commute great distances each day. Two beautiful dormitories house 120 girls, but still there is a long waiting list of those who desire dormitory accommodation.

The traveller to Japan sees much which he would like to describe; but the purpose of these paragraphs is hardly more than to give a brief report to American Congregational Christians concerning our institutions there. I wish, however, to summarize my report with a word about the country as a whole.

THIS IS MODERN JAPAN

On my last day in Japan I noticed a bicycle, which even in a land in which bicycles are used for every conceivable purpose, was being employed in a most unusual way. A father was pedaling and behind him was his entire family — his wife with a baby strapped to her back and with each arm holding a child. Five people on a single bicycle This is modern Japan! They put to use all of the modern facilities that they can afford, and these they make suffice for tasks and operations for which we in America require one hundred fold more power!

Dr. Drake is Secretary of the Department of Higher Education of the Division of Christian Education of the Board of Home Missions. Illustrations by courtesy of the American Board and Religious News Service.

"Again Pioneers"

"*Again Pioneers,*" a new 16mm feature length picture on home missions in America has just been released by the Protestant Film Commission. It was produced cooperatively at the request of the Home Missions Council of North America and our own Congregational Christian Board of Home Missions helped substantially to underwrite the project.

The film features many well-known Hollywood personalities including Coleen Townsend, who recently renounced a promising theatrical career to take up religious studies; Tom Powers of Theatre Guild fame; Regis Toomey, a well-known film player; Sarah Padden, outstanding character actress, and Evelyn Brent, well-known for her work both on stage and screen.

The story of "*Again Pioneers*" centers around the efforts of leading citizens of an average American town to rid the community of a group of migrants settled in shacks on the outskirts. The "better" people of town feel the migrants threaten their health and welfare. A home missions worker in "Regis Toomey" helps the citizens to see the needs of these, their neighbors, and to understand something of the total task of the church.

"*Again Pioneers*" highlights the pressing problems of home missions in America today. It is a highly dramatic film, excellent in technical quality and is acceptable to all groups. It will cause every thinking person who views it to wonder if his local church is facing up squarely to the needs of people in the local community.

"*Again Pioneers*" is available at a nominal rental of $12 through the Missions Council audio visual depositories — 14 Beacon Street, Boston 8, Mass., 19 South LaSalle St., Chicago 3, Illinois, 287 Fourth Avenue, New York 10, N. Y., 3125 West Adams Blvd., Los Angeles 16, California, and 4002 Roosevelt Way, Seattle 5, Washington.

16. And he withdrew himself into the wilderness and prayed.

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